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THE
SINNER'S FRIEND.

BY
JOHN VINE HALL.

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SINNER!

THIS LITTLE BOOK IS FOR
YOU!

To give you Hope and Comfort, Joy and Peace.

ONLY believe in the WILLINGNESS of God to forgive EVERY PENITENT Sinner, and pray earnestly to him for mercy, and rest assured that if you are truly penitent,—NOT ELSE, he WILL pardon you, (yes, even YOU,) for the sake of his beloved SON.

REMEMBER—“The Lord WAITETH to be gracious” unto you, therefore put away the temptations of Satan, who would have you distrust the mercies of God, and persuade you to believe that your sins are too GREAT to be pardoned. This is IMPOSSIBLE; and the reason is, because THE BLOOD OF CHRIST CLEANSETH us from ALL sin. 1 John i. 7.

Let not conscience make you linger,
Nor of fitness basely dream;
The only fitness He requireth
Is to feel your need of HIM.

SECRET, earnest PRAYER, is the NEVER-FAILING method of obtaining relief and comfort in seasons of the deepest distress.

A tender, broken, contrite heart;—an humble consciousness of having merited condemnation;—an earnest application for mercy;—these are things which accompany salvation, and will ALWAYS be received by our gracious God.

The reader of this little book must remember, that, of HIMSELF, he can do nothing to MERIT the favour of God; but he need not be discouraged, for God is willing to bestow his Holy Spirit on EVERY ONE who asketh; and also to give repentance, faith, and the spirit of prayer to every sect and soul; NONE DENIED.

TURNED INTO HELL!?

*The WICKED shall be turned into HELL, and all the nations
that forget GOD! Psalm ix. 17.*

MOW AWFUL IS THIS SENTENCE!

POOR SINNER—What are **YOU** to do in this dreadful case? How are **YOU** to escape the doom of wicked persons who will be consigned to endless woe?

REPENT, and believe on the Lord Jesus Christ, and **THOU** shalt be saved. *Acts xvi. 31.*

None of the sins that you have committed shall be mentioned unto you. *Ezekiel xxxiii. 16.*

The Lord saveth in the eleventh hour, and he saveth to the **UTTERMOST**; therefore **NEVER DESPAIR**. Yet delay not a moment. **TO-MORROW**,—may be your last.

THE DAY OF JUDGMENT will VERY SOON be here.

Are **YOU** prepared for that tremendous day? Or are you, like the unthinking world, putting away the thought till the hour of sickness brings you upon a dying bed? Millions have done this who are now in eternal woe. The writer of this portion was at the bedside of a dying man exactly in this awful state; he had been often warned, but when sickness came, he had no desire for heavenly things, and he died,—without repentance. The time of health is the time to serve the Lord, although in sickness, and even at the last hour, it may possibly not be too late; for **Repentance and Pardon** are inseparable. *Luke xxiv. 47.* But it is a dangerous experiment, which none but fools would make.

Look to the next page, and read the encouragement given **YOU** to trust in the mercy of that gracious God, who hath no pleasure in the death of a sinner (*Ezekiel xxxiii. 11*), and hath promised to cast out **NONE** that come to **HIM** with a humble and contrite heart, trusting in the merits of his beloved Son.

NONE CAST OUT.

Him that cometh to me I will in no wise cast out. This is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John vi. 37—40.

THIS implies an assurance, that no degree of previous guilt, no inveterate habits of vice, no slavery to Satan, no SECRET DECREE of God, no involuntary mistake, no feebleness in coming to Christ, would induce him to reject a single person, who applied to him for the salvation of his soul, with a sincere desire to obtain that blessing, depending on his truth, power, and grace, and using the means which he hath appointed. In this, the Father's will, which the Son came down from Heaven to perform, perfectly concurs; it is his will that not one of those given to his Son should be rejected or lost, in life or death; but that every one of them should be raised up to eternal felicity at the last day.

JESUS not only saves ALL who believe and obey him, but he also delivers them from the guilt, condemnation, dominion, and pollution of all their sins; and, finally, he will save them from the very existence, and from the effects of sin, when death shall be swallowed up in victory, and sorrow in everlasting felicity.

SINNER! do you hesitate? Do you, for a single moment, reject this glorious offer of mercy? NOW is the day of salvation,—and YOUR time is happily come, when all your manifold sins may be blotted out, and your soul everlasting saved. Jesus yearns over you to do you good. O receive him into your heart, and he will carry you to heaven.

May this portion be as great a blessing and encouragement to all who read it, as it has been to the writer.

SALVATION through FAITH—not by WORKS

What must I DO to be saved?—BELIEVE on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 30, 31.

All who BELIEVE on JESUS, are JUSTIFIED from all things, from which they could not be justified by the DEEDS (or doings) of the LAW. Acts xiii. 39.—Romans iii. 20—22.

O WHAT comfort,—what joy,—what heavenly delight does this afford to the poor afflicted soul, stretched (perhaps) on a bed of sickness, harassed in body and mind, without the smallest power of performing any WORKS to obtain the Kingdom of Heaven,—and possibly, so greatly impoverished, with regard to this world's goods, as to be unable to give even a mite to aid a fellow-creature in distress.

If, then, heaven could *only* be obtained by WORKS (by something to be *done*, and *seen*, of men), such persons must be lost for ever. But, O blessed, for ever blessed be our gracious GOD, He requires no *works* of *this* kind to obtain an inheritance with the saints above: all the *work* which GOD requires is, FAITH in his beloved Son, with sincere repentance, and a forsaking of all kinds of Sin.

If we truly *believe*,—we LOVE;—and if we love,—we gladly obey;—and *obedience*,—is the best proof of our sincere desire to be sanctified,—and be numbered with the children of GOD. Yet our best *obedience* will not *justify* us in the sight of GOD, for we can only be justified by FAITH in Jesus Christ, *without the deeds (or works) of the Law*, (without *any* merit of our *own*). (Romans iii. 20 to 28.) **READ THE WHOLE OF THE VERSES; read them for your own comfort.**

Poor,—doubting,—afflicted Sinner,—*here* is your relief,—your full deliverance, from every fear. The requirements of GOD are not hard; all he asks of you is,—confidence, (*faith*) in his Promise, that whosoever *believeth* on his Son *shall* have everlasting life (John vi. 47.) You would cheerfully give all you possess in the world to be assured of your safety in the world to come:—but, you are not required to give any thing whatever,—nor you are invited to take of the waters of life (eternal life) freely *without* money,—and *without* price; without *any* righteousness, (or GOOD WORKS) of your own;—for it is only through the righteousness of JESUS CHRIST that you can possibly be saved.

Then how unspeakably great is that mercy which has thus provided a remedy for sin, whereby sinners,—even the vilest of the vile,—may be saved, and the justice of GOD fully satisfied,—“for CHRIST is the end of the law for righteousness to every one who believeth.” Romans x. 4.

FORGIVENESS to the ENEMIES OF GOD !

Look unto me, and be ye saved, all ye ends of the earth.
 Isaiah xlv. 22. *Ye who were ENEMIES to GOD !!* Rom.
 v. 10. *Afar off, fulfilling the desires of the flesh and of*
the mind. Eph. ii. 3, 13. *Seek ye the Lord.* Isaiah lv. 6.

HEAR this blessed invitation, thou guilty, heavy-laden SINNER :—hear the voice of God ! See him a God reconciled by the blood of Christ. Hear the voice of mercy extended to the very ends of the earth ; calling the Drunkard, the Blasphemer, the Infidel, the wicked of every denomination and degree ;—calling every wandering, stout-hearted Rebel to REPENT, and partake of that mercy which endureth for ever.

Were the holy Angels to call forth all their highest powers, with all their loftiest strains of song, these could not express the vastness of the love of God to SINNERS !!

“GOD only—knows the love of God.”

He alone knows the immensity of his own mercy ; but we know it to be fully sufficient for all our need ; and that no polluted sinner can come in vain, who comes to God by JESUS CHRIST.

Do you then linger ? Do you tarry ? Do you halt ? Do you REFUSE an entrance into heaven ? Do you prefer the downward road to Hell !!!

O SINNER ! Stay,—stay,—and turn to GOD. Look not at your sins, but look to CHRIST. To-MORROW,—may be YOUR last. Seek him TO-DAY : this very hour : this very moment : and escape for your life ;—ESCAPE, before the flames of hell surround you, and your soul be lost for EVER.

Stay, sinner, on the gospel plains,
 Behold the Son of God unfold
 The glories of his dying love,
 For ever telling—yet untold.

The WICKED pardoned. See Ezekiel xviii. 21, to the end ; also xxxiii. 11. Examine these.

“ARDON for the WORST of Sinners !!!

PEACE TO A GUILTY CONSCIENCE.

Thy faith hath saved thee ; go in PEACE. Luke vii. 54

THIS poor woman had performed no previous good works to recommend her to the Lord ; but with sincere contrition of soul, she came to him the moment she was CONVINCED OF SIN ;—BELIEVED in his power to PARDON,—and was INSTANTLY forgiven, although her sins were MANY ;—she had repented.

Now, poor sinner, here is every possible encouragement for you to do the same, in order that you may obtain the same blessing,—the same mercy,—the same forgiveness. Christ is as willing NOW as he was eighteen hundred years ago, to welcome and pardon every self-condemned sinner who comes to him for shelter and relief ; and it is no obstacle that your sins have been of the deepest dye, or have been continued many years ;—the power, and love, and mercy of Christ, far exceed the sins of the whole world.

The poor woman, who came to the Lord, had probably been a most notorious sinner, of the lowest kind, for many years, yet she was not reviled or taunted on this account ; her SINS were not even mentioned to her,—*(Ezekiel xxxiii. 16.)* and instead of being driven away in her wickedness, SHE found nothing but love and mercy, to pardon HER guilt ; and she was bid to go in PEACE.

This portion may probably fall into the hands of some poor woman equally polluted, equally debased by a wicked course of life,—but there is no reason for despair ; CHRIST is still the same ;—full of mercy, full of truth ; and “he SAVES them to the UTTERMOST that come to God by him.”

EVERY penitent sinner who SEEKS forgiveness of sin, with a hearty desire to FORSAKE it will be pardoned in a moment. The Lord is always WILLING to forgive. 2 Peter iii. 9.

Read, for your encouragement and comfort, the “**ANXIOUS INQUIRER**,” a small book of immense value to the penitent sinner.

SIN FULLY PARDONED and FORGOTTEN.

I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people ; for I will forgive their iniquities, and will REMEMBER THEIR SINS NO MORE. Jer. xxxi. 33, 34. (See also Jer xxxii. 40, and xxxiii. 8.)

EVERLASTING praises and thanksgivings be unto our gracious God for so rich a display of mercy, and for his yearning desire to save sinners !

REMEMBER THEIR SINS NO MORE!!!

Does not this blessed declaration, my fellow-sinner, give rapture to your soul, and cause your heart to leap for joy ;—that your sins, however great in number, or in depravity, or however long-continued, —that these shall be remembered NO MORE?!!!

Why, this is life from the dead ;—joy for mourning ;—hope to the disconsolate ;—in short, *every thing* the poor sinner can possibly need or desire.

Thou self-condemned, despairing sinner, look up with hope,—believe the word of God, and sing for joy. Sing praises to Him who so mercifully calls even the vilest of the vile,—even the most abandoned wretch on earth, to *repent*, and trust implicitly in the sacrifice and righteousness of his beloved Son for salvation. See the Lord's own soul-reviving words, (John iii. 14, 15,) "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that *whosoever* believeth in *Him* should not perish, but have *eternal life*." Let these blessed words dispel your every fear ;—and take for your further encouragement, the language of Christ himself, (Matt. xii. 31,) "All manner of sin and blasphemy shall be forgiven." This shows the utter impossibility of your being lost, if you do but trust in the blood of Christ, and sincerely *repent* of sin. A true **PENTENT** can never be lost. (Prov. xxviii. 18.)

"Fear not ; it is your **FATHER'S** good pleasure to give you the kingdom." (Luke xiii. 32.)

The *Lord* help you to *believe*,—and may His bless you with the comfort of the Holy Ghost, that his name may be glorified, and your soul eternally saved. *Amen.*

THE BOOK of LIFE; or the LAKE of FIRE!!!

"The Wrath of God." John iii. 36.

"Whatsoever was not found written in the Book of Life, was cast into the Lake of Fire."—Rev. xx. 15.

READER!—Have you ever thought of this certain, and endless state? Endless life—or ENDLESS FIRE. Misery complete.

ONE of these you will certainly enter,—but which of the two? Shall it be the latter?—ENDLESS FIRE!!!

Now, poor sinner, if your name is *not* written in the Lamb's Book of Life, endless misery is your certain doom.

But stay;—there is a way of escape;—ONE path—and *one* only,—which leads from Hell to Heaven, and that path is clearly pointed out by the Son of God himself,—who has mercifully declared that "He is the WAY,—the Truth, and the Life, and that WHOSESOEVER cometh unto God by Him, shall in no wise be cast out;"—and he has declared also, that all manner of sin and blasphemy shall be forgiven to the true penitent.

You have not a moment to lose;—death is approaching with hasty strides,—and, surely, you will not trifle with mercy so freely offered;—a FREE gift—no costly sacrifice required,—all perfectly FREE—the purchase of a Saviour's blood !!

Flee, then, for your life;—and flee *instantly* to the ever-blessed JESUS,—who is waiting,—even at the eleventh hour,—to receive you, vile as you may have been; for he came down from Heaven to seek and save the LOST,—and to do his Father's will—that *every* one "who seeth the SON and believeth on him, may have EVERLASTING Life." Oh ! what mercy is here!—John vi. 37 to 40.

Tarry not a moment,—or you may be lost for EVER !!

Remember,—and take warning also;—remember that the *wrath of God* (John iii. 36) abideth on him who believeth NOT on the Lord Jesus Christ—as the *only* way of salvation.

Delay not until to-morrow;—the door of mercy may be *shut*,—and then it will be TOO LATE !! !—TOO LATE !! !

Shut out from Heaven—shut up in HELL !! for EVER !!

Flee,—flee,—flee; flee for your life;—flee from the WRATH to come.

If you are LOST, the fault will be all YOUR OWN. It is not the will of God that any should perish. Ezekiel xviii. 32. 2 Peter iii. 9

Lost for EVER !!

SANCTIFICATION.

Sanctify the Lord God in your hearts. 1 Pet. iii. 15.

MANY there are who willingly embrace the doctrine of *justification* by faith, (Rom. iii. 28,) but are not quite so ready to cherish the equally important doctrine of *sanctification*, by the indwelling of the Holy Spirit in the heart, (1 Cor. iii. 16, 17,) or in other words, to have Christ always within them as the true vine. John xv. 4, 5.

No one has any right or authority from the holy scriptures, to think himself *justified* unless he be also *sanctified*, by a renewed walk and conversation. No *out*-ward reformation will avail: it must be an *in*-ward work, producing a hatred of every sinful thought, or word, or deed. We must not only avoid the *appearance* of evil, but we must also detest, and fight against, every evil propensity of our own sinful nature; of the inner man, where no eye but that of God can possibly discern. The approbation or good opinion of our fellow-sinners will sadly deceive us, unless we have an approving conscience, testifying our earnest longing desire to be *sanctified* from every defilement,—so that our walk may indeed be close with God.

We must be completely separate from every thing *unholy* in practice or in *thought*; and we must also boldly dare the scoffs or railings of our old companions, or the world, if we would enjoy the favour of God, or live to his glory. (2 Tim. iii. 12.) Half measures will not do;—we must be *all* for God:—then our peace will flow as a river;—then shall we be “renewed in the spirit of our mind;”—then shall we put on the *new* man, which, after God, is created in righteousness and true holiness—for without **HOLINESS** no man shall see the Lord.

Careless professor!—beware how you trifle with holiness, or with sin:—the neglect of the one, or the *practice* of the other, will equally prove your ruin. James iv. 8. Awake to righteousness, and sin not; for many walk who are the enemies of the cross of Christ; whose glory is in their shame;—ungodly men, whose end is destruction. Be ye not like unto them, but *sanctify* the Lord God in your heart, and keep yourselves in the love of God, unspotted from the world, looking for the mercy of our Lord Jesus Christ unto eternal life; and may God grant you this blessing,—for Christ's sake alone. Amen.

PARDON for the WORST OF SINNERS.

The Son of Man is come to seek and to SAVE that which was LOST.
Luke xix. 10.

THIS was the kind errand of the everlasting Son of God, the Messenger of PEACE, the RECONCILER between God and man. "SAVE the LOST!!" There is something stupendously magnificent in the mercy here proclaimed. "SAVE the Lost!" What!—The MOST abandoned?—the MOST sinful? Are these to be saved? Yes; EVERY ONE who comes to JESUS—will INDEED BE SAVED, for he has declared that all manner of sin and blasphemy shall be forgiven, TO THE TRUE PENITENT—(Matt. xii. 31.) PAUL, who had been a blasphemer, was pardoned, and commissioned to preach the gospel to a LOST world. Gal. i. 23.—1 Tim. i. 12 to 16.

Look up, then, poor sinner, whoever thou art, or however deeply thou mayest have sinned against God, look up and believe in the Lord Jesus Christ, and THOU SHALT assuredly be saved, for He himself has declared that he came to save such as you. REPENT, therefore, that thy sins may be BLOTTED OUT. Acts iii. 19. Every true penitent will be pardoned; for the Lord hath no pleasure in the death of a sinner, but rejoiceth in mercy. MANASSEH was a great sinner,—a murderer; (2 Kings xxi. 16,) but he repented, and was pardoned. Thousands of DRUNKARDS, SWEARERS, and UNBELIEVERS have been pardoned, (on repentance) and received into the kingdom of God. Look up, then, poor trembling sinner; REPENT, and BELIEVE the willingness of God to receive YOU also into favour. God will not cast you out. Nothing but UNBELIEF can cause your ruin.

Only come unto JESUS as a poor lost sinner, and salvation is YOURS—it is CERTAIN. Look to CHRIST, and be saved.

YOUR sins cannot have exceeded the transgressions of the writer of this portion, who now humbly triumphs in redeeming grace,—a living witness of the forgiving love of God, upheld by infinite mercy as an encouragement to every poor sinner (even the VILEST of the vile) to fly to the same Fountain,—to the precious blood of JESUS CHRIST, the LAMB OF GOD, who taketh away the sin of the WORLD.

THE BACKSLIDER RESTORED.

If a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. vi. 1.

WHAT a blessed doctrine is the love of Christ to poor fallen, guilty, hell-deserving sinners, who, instead of lifting up their eyes in endless woe, are freely invited to come, again and again, to the Fountain of mercy, that all their sins may be washed away, and their souls made white in the blood of the Lamb.

Ah!—says the poor trembling backslider, this may do very well for those who have not sinned so deeply as I have done,—against light,—and against knowledge;—against the dictates of my own conscience;—and even in opposition to my own better judgment: O no,—these gracious promises are not for ME.—Not for YOU? WHY not? WHAT! Is the *door* of mercy so narrow, or the *blood* of Christ so feeble, as not to *meet* (and conquer too,) all the difficulties of *your* case, bad as it may have been, and even if it had been ten thousand times worse?

Will you doubt the blessed soul-reviving word of a tender Father, who watches over you with an anxious eye, pouring forth a gracious invitation, by saying, “How shall I give thee up, Ephraim? “I will not execute the fierceness of mine anger; I will not re-“turn to destroy Ephraim; for I am God, and not man. Take “with you words and turn unto the Lord, and confess your sins.” Then, poor sinner, see what God has kindly laid up for his sin-sick child;—not the rod;—not a curse:—but, in the sweetest accents of mercy, awaiting thine approach, and cheering thy wounded heart by saying, (Hosea xiv. 4,) “I will heal his back-“sliding: I will love him freely; for mine anger is turned away “from him.”

Will you then hesitate a moment,—or refuse the mercy so freely offered by Him who waiteth to be gracious?

Will you keep GOD waiting?

O my fellow-sinner!—cast yourself instantly at his footstool, where Christ himself also waits to receive you with his forgiving love. You can never be too bad for the healing power of Christ. HE heals ALL sicknesses, all sin;—and he is long-suffering even to the *wilfulness* of the *wicked*. HE will not cast you off.

THE BROKEN-HEARTED.

The Lord hath sent me to heal the broken-hearted ; to preach deliverance to the captives, to set at liberty them that are bruised. Luke iv. 18.

READER !—Thou mayest be a poor broken-hearted widow, mourning the loss of one dearer to thee than thine own life ; or thou mayest be a man of a tender heart, recently bereaved of one who was the delight of thine eyes—the partner of thy joys and sorrows. Well, my friend, whoever thou art, or whatever thy sorrows may be, there is ONE ready and willing to bear it all away, and heal thy broken heart ; to turn thy mourning into songs of praise, by the gift of Himself, as an ample return for all you have lost.

This very providence, dark and mysterious as it may appear in your PRESENT view, may be the very means of bringing you into the way of salvation, by bringing you to the footstool of mercy. Have you not neglected the best interests of your soul when all went WELL with you ? Have you not frequently neglected opportunities of prayer and of praise ? Have you not fixed your affections more on the CREATURE than on the CREATOR ?—Or have you not indulged in sinful pursuits instead of holiness ? You may have been a drunkard, a swearer, or a backslider, and thus stand broken-hearted before the Lord : But is there no help ? See the beginning of this portion, so exactly suited to thy melancholy case,—and cast thyself at the feet of Him who came from heaven “to set at liberty them that are bruised,—to preach deliverance to the captive, and to HEAL the broken-hearted ;” and, vile as you may have been, he will not cast you off, nor send you away without a blessing.

Come, leper, seize the present hour,
A Saviour's grace to prove ;
He can relieve, for he has power,
He will,—for he is love.

—
Sinners can never be so willing to be healed as Christ is willing to heal them.

GOOD NEWS FOR SINNERS

JESUS CHRIST, the righteous, is the PROPITIATION for our sins ; and not for ours only ; but for the sins of the WHOLE WORLD. (Amazing mercy !) 1 John ii. 1, 2 ; 1 Peter ii. 24.

PROPITIATION for sin !—Divine justice fully satisfied, and complete,—so that no obstacle whatever remains to prevent a repentant sinner's acceptance with God ! This is just what a poor sinner stands in need of ;—and he also pants to know, whether he may, to a certainty, apply it to himself.

You have been lingering,—longing,—full of restless desire to know whether it were possible that such sins as *yours* could ever be forgiven. Sins, committed against light, and against the conviction of your own mind ;—against the admonitions of conscience, or the entreaty of a husband, or wife, or parents, or friends ;—or, it may be, even against the cries of your own children,—and *all* in opposition to the word of God.

Well, poor sinner,—desperate as your case may have been, there is mercy sufficient to pardon all your guilt, if you will but **COME** to the Fountain where pardon is to be found ;—pardon already purchased by *Him* who is the *Propitiation* for our sins ;—for he himself has encouraged you to come, by his own word, that “All manner of sin and blasphemy shall be forgiven.”

The precious blood of Christ was shed for *many*. Shed for a number which no man could number (Rev. vii. 9);—therefore you cannot possibly be shut out,—except by your own fault.

But, hark !!—Hear the awful and tremendous sentence of an insulted Saviour,—to those who rejected, and disdained his offered mercy. “Those mine enemies that **WOULD NOT** that I should reign over them, bring hither, and slay them before me.” Luke xix. 27.

SINNER!—This awful sentence awaits *you*,—if you reject the mercy now so freely offered by *Him* who has power to save, and power to destroy. But it is not his will that *any* should perish,—therefore if *you* perish, the fault will be all *your own*,—and, through the countless ages of eternity, you will have to mourn that you *might* have been saved,—but **WOULD NOT**.

Come, then, sinner!—come. The **LORD** himself invites you ;—O come, and take the offered mercy. *Strive* to enter in,—and remember, for your encouragement,—that they who *seek* **SHALL** find ;—their *success is CERTAIN*. Praised be the **LORD**.

THE KINGDOM OF GOD.

Behold the Kingdom of God is within you. Luke xvii. 21.

HOW little is this understood by the professing world,—by nominal Christians, who only have a *name* to live, whilst dead to the soul-reviving energies of that heavenly fire, enkindled solely by the Spirit of the living God, without whose quickening power the most splendid profession is but a shadow, a delusive phantom, to allure into the mists of error, and eternal death. No, my friend; the most rigid observance of moral duties,—the kindest exertions of benevolence,—the strictest attention to religious exercises, even to the Sabbath itself,—all these, however good in themselves. (and good they are)—all would fail at the final day, were not the kingdom of God implanted *within* you, by the sacred new-creating influences of the Holy Spirit of our gracious God.

Outward signs (or *moral duties*) were strictly observed by the Pharisees, in the time of our blessed Lord, who faithfully warned his disciples against the danger of building upon so sandy a foundation; and he most emphatically said to his followers, “*Unless your righteousness exceed the righteousness of the Pharisees, ye shall in no wise enter the kingdom of heaven.*”

See to it, then, my friend, see to it, as you value the everlasting safety of your soul, see that you be not deceived by a false and fatal confidence in any *outward* form whatever;—but remember, that unless CHRIST be formed *within* you, there can be no solid ground to hope for glory.

Pray, without ceasing, for the gift of the Holy Spirit, to cleanse and sanctify your heart, that you may know, by blissful experience, the exquisite delight of having the kingdom of God *within* you,—a foretaste, and earnest, of eternal glory; and REMEMBER—that if you have *not* this *internal* evidence of your interest in Christ, you are none of His—but will be disowned by him at the last day, in these awful words, “*DEPART, I never knew you ! ! !*”

Be careful, then, not to trifl a moment longer, but set out in *right earnest* for the kingdom of God, and you will be sure to find it,—find it in CHRIST JESUS; no where else: and although at the *eleventh* hour, you will not be too late.

KNOCK, and it *shall* be opened unto you. The arm of the Lord is not shortened, neither his ear heavy. He waits for you: he waits to bless you. COME. Will you not be happy, when you may be so? All your sins forgiven.

COME,—JESUS calls you.

A KNOWLEDGE OF OUR SALVATION.

We know that we have a building of God an house not made with hands, eternal in the heavens for in this we groan.
2 Cor. v. 1, 2, 4.

IT is a blessed thing to be found walking in the way of salvation, and it is also a very great blessing to know it, and to have every doubt and every fear removed so that we may continually press onward, rejoicing in the Lord, our strength, our confidence, and trust.
—(Search all the texts referred to.)

Well, my friend, this paper is written expressly for you, by one who has been many years travelling the road to Zion, surrounded with distrusts and fears, lest he might possibly have mistaken the right path, and at last come short of eternal glory.

How, then, do we know that we really have a building of God, a mansion prepared for us; — a dwelling into which we shall assuredly enter, and be for ever with the Lord? Do you groan in this your earthly tabernacle — on account of sin? Is sin really hateful to you? Would you part with it if you could? Is holiness to the Lord the yearning of your soul? What occasions this new sensation, so totally opposite to what you once experienced? Why, my friend, it is the earnest of the Spirit. (2 Cor. v. 4, 5.) You would never groan for sin, if you had not this blessed earnest of your future joy. Was it always so with you, as it is now? The renewed soul (and none else) will answer, — no. This, then, my fellow-traveller to Zion, is a blessed life-giving proof that you are indeed a new creature, deeply interested in the sacrifice and righteousness of Christ, and are becoming an heir of salvation.

Let this be for your comfort and consolation, — that your very anxiety to know your state, is an earnest of the Spirit of God working within you, whereby you may know assuredly that you are sealed an heir of God. (Gal. iv. 6, 7.) Take this for your comfort, and be thankful, remembering that God will never leave nor forsake those to whom he has once shewn his covenant. — Psalm lxxxix. 27, 34. Rom. viii. 38, 39; Phil. i. 6.

A WORD TO THE POOR.

To the POOR the gospel is preached. Matt. xi. 4.

IT has pleased God to place you in a very humble station of life; you are obliged to labour hard for your daily bread, and sometimes from sickness or want of work, you are unable to procure even this, and you are apt to think or say, "Well, I have no comfort here;—I shall be glad to die and get rid of these troubles."

But, my friend,—you have an immortal soul, which, when the body dies, will still live,—live for ever!—in happiness or in misery. Did you ever think of this? Do you ever think what will become of your soul after death? The Bible tells us that there are two states, into one of which the soul must enter when the body dies, and there remain *for ever!* One of these states is called Heaven; it is a place of perfect happiness; where there will be no sickness,—no sorrow; for sin and misery never enter there.

Heaven, then, is one of these two states; the other is called Hell,—a place of torment, and misery, and woe. I cannot bear to describe it;—open your Testament, and see what the word of God says of it. In the 9th chapter of Mark, it is three times repeated by the Lord Jesus Christ, that the fire shall never be quenched, and that the worm never dieth. Read also in the 16th chapter of Luke, beginning at the 19th verse, the story of the rich man and Lazarus, where we are told that the rich man, when he died, was sent into hell, where he was tormented in flame, without a drop of water to cool his tongue.

Now, my friend! did you ever think that *you* must certainly enter into one of these states after death? Were you ever anxious to know into *which* of the two you would be likely to go? Perhaps you will say, "To be sure I have;—I never did anybody any harm, though I am poor and ignorant: and if I am not quite so good as some, I hope God will be merciful." God is indeed merciful, but he is also just, and will by no means clear the guilty. We are all guilty in his sight.—"All have sinned." Rom. iii. 10, 22.

YE MUST BE BORN AGAIN.

Verily, verily, I say unto thee, EXCEPT a man be born again, he cannot see the kingdom of God. YE MUST be born again. John iii. 3—7.

THIS evidently shows that a bare profession of Christ will not do. Nothing but a *real possession* of him 'in the heart, by faith, will suffice. And before we can attain this, we must experience a *renewal of the heart* by the Spirit of God. We must be led to see the horrid nature and consequences of sin; and this will lead us to hate and abhor it. We must be born of the Spirit. Let me exhort you to make this strict inquiry, AM I BORN AGAIN? Have you a desire to know whether you are in this state? examine yourself by the apostle's definition of the doctrine. "If any man be in Christ, he is a **NEW CREATURE**: old things are passed away; behold all things are become new," 2 Cor. v. 17. **Are you a new creature?** Are old things passed away, and all things become new? Do you act from *new principles*, and *act* at new ends? Is sin hateful, and holiness pleasant? Is Christ precious? Do you wish to enjoy him, and be like him? Are you concerned to glorify him with your body and spirit, which are his? If so, you may answer the question, and say, I AM BORN AGAIN.

This new birth will give new desires, new affections, and new enjoyments. The soul thus renewed will look back with astonishment at the long-suffering and mercy of God, when in a state of rebellion against him, and wonder how it was that he was not *driven away into eternal woe*. The heart will now be filled with *holy* desires, and a constant longing after CHRIST; and those who have had this new and living principle wrought *within*, may feel assured that the Lord has set his seal upon them for **EVER**! Nothing can separate them from his unchanging love. May this portion give hope and comfort to every desponding soul!

We are all sinners by nature, as well as by practice; and however upright our conduct may have been, yet being born in sin, we are subject to God's righteous anger. But will you venture to say that you *have* lived hitherto without actually committing sin? You have read the commandments, or have heard them read at church. Well, have you *kept* all these commandments? Have you always remembered the Sabbath-day, to keep it holy? Always honoured your father and mother? Never taken the name of God in vain? Never borne false witness; that is, spoken evil falsely of another, and *never* coveted what was not your own? I think you must plead guilty to some of these things; and the Bible tells us, in the 2nd chapter of James, 10th verse, that "*Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*"

But perhaps some may read this portion, who still think that **THEY** have done no harm, and will not therefore allow themselves to be SINNERS. Well then, this good news is not for **YOU**; you have nothing to do with it; Christ only died for SINNERS; he came *not* to call the *righteous*, but SINNERS to repentance. I must, however, tell you, that if you think thus, you will never see the kingdom of heaven. If you die in the belief that you have done nothing wrong, you will be lost for **EVER**.

May God, in his infinite mercy, grant you the influences of the Holy Spirit to open your eyes, that you may see your danger, and cry for mercy, before the gates of heaven are closed for ever.

THE WARNING VOICE OF GOD.

*Son of man, hear the word at my mouth, and **WARN** them from **ME**. Ezekiel xxxiii. 7. **EXHORT** with all authority. Titus ii. 15.*

IH warning you, my fellow-sinner, to flee from the wrath to come, I would address you in words the most tender, and most persuasive, that heart could feel or tongue express, and not with threatenings of curses and punishment ;—but in *exhorting* you, I would call into action the very thunder of language, if possible, to urge you to seek **HIM** who shed his precious blood, that you might be made an heir of endless life. I would endeavour to point out to you the immensity of His **LOVE**,—such as never shone on earth before ; *love* the most amazing, such as none but the ever-blessed Son of God could possibly feel for a lost and rebellious world ;—and yet to this very world a message was sent from heaven,—even from God himself, (by his beloved Son) that it was not *his* will that *any* should perish. John vi. 38, 40.

Will you not hear?—Will you not even *listen* to the voice of mercy, which calls aloud to save you from *eternal woe*? **ETER-NAL WOE!!** Do you understand it? Do you comprehend that this is nothing short of *endless torment*?

O sinner! whatever situation of life you fill, oh! listen to this soul-felt admonition to entice you to seek the Lord of glory, who is indeed the **SINNER'S FRIEND**.

Think of his compassion,—how he *wept* over the rebellious city with an agony of tenderness, crying out, “O Jerusalem, Jerusalem, if thou hadst known the things which belong to thy *peace*! but now they are hid from thine eyes.”

HID from thine eyes!!—the soul lost, for **EVER!!**

But is it indeed **TOO LATE**? Is there **NO hope**? O yea, there is ; for

“ Whilst the lamp holds on to burn,
The vilest sinner may return.”

Come, then, to the feet of **JESUS**; plead his precious blood and confess your sins ; and all will be well.

He beckons you with his gracious hand : Come, sinner, come, come with a humble and a contrite heart, and “ though your sins be as scarlet, they shall be as white as snow.”

Blessed be GOD for such abundant mercy for *rebellious man*.

AN ABUNDANT PARDON.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 7.

READER,—art THOU a wicked man? Look with astonishment and gratitude at the mercy provided even for **THEE**; and not only mercy, but also an **ABUNDANT** pardon for all thy manifold sins and transgressions, however great or numerous they may have been. But to obtain this important blessing, thou must **FORSAKE** thy sinful ways and **EVIL THOUGHTS**, and return unto the Lord of life and glory. He stands ready to receive thee, with large supplies of grace, accompanied by the kindest promises that thy sins shall not be mentioned unto thee. **Ezekiel xviii. 22.**

Arise, then, from thy lethargy, and cast thyself at the feet of **JESUS**; supplicate his powerful aid to rescue thee from thy besetting sins. Plead his own promise, that “none, (however deep their guilt,) none shall be cast out, who come to God by him.” You cannot do him greater honour than to come to him, all sinful as you are, and **BELIEVE** in his word, which declares that he who believeth and is baptized shall be saved. **BELIEVE**, then, and be THOU saved;—but remember also, that he who believeth not, shall be damned.

Beseech the Lord to grant you the influence of his Holy Spirit, to sanctify your soul, and convince you of sin: then, (and then alone,) will you feel the **NEED** of a Saviour, and learn to estimate his value, which to **YOU** is more than the whole world.

Lord, I come to seek thy face,
Grant me fresh supplies of grace;
Let me feel my soul renew'd
My sins absolv'd by Jesus' blood.

THE JUDGMENT-SEAT OF CHRIST.

Every eye shall see him. Rev. i. 7. No escape!

INFIDEL! What have you to say to this solemn,—this awful scene? You will be sure to be *there*. In vain may you try to avert your eye from his awful frown. You will be compelled to look upon him whom you have pierced by your sins; and whatever may have been your scoffs and sneers, these will all forsake you on that awful day. In vain will you call upon the rocks and the hills to fall upon you, for, against your will, and in spite of all your struggles, you will be irresistibly hurried forward into the lake of endless fire. But stay; is there *no escape*? Yes; blessed be God,—there *is* a way,—and only *one*,—the **LORD JESUS CHRIST**. Harden not your heart, but seek him *to-day*,—this very hour. Let not the sun go down till you have sought the mercy of an offended God. He will not cast you out, for he is infinitely more willing to pardon than you are to cry for mercy.

PROFESSOR! How will *you* approach this awful bar,—“the Judgment-seat of Christ?” Unless your heart be *sanctified*, you will fare no better than the *Infidel*. See to it that you have not deceived yourself by a *form* of godliness, without having experienced a *change of heart*. Without *holiness* no man shall enter the kingdom of God.

BACKSLIDER!—Oh, stop! stop!—Not a step further; but repent, and fall instantly on your face before *Him* who mercifully remembers that you are but dust, and who kindly waits to receive you, with a gracious,—a forgiving smile.

TREMBLING SAINT! Cast away your fears. Remember Him who for your encouragement, hath declared, that none shall pluck you out of his hands; that having *begun* the good work within you, he will finish it in glory.

SANCTIFIED BELIEVER! Your work is done;—finished. You may now with rapture sing, “Come, Lord Jesus, come.” Your salvation is not only nearer than when you first believed, but the glorious work is done; you will now hear those heavenly words,—“Come, ye blessed of my Father, inherit the kingdom prepared for *you* from the foundation of the world; enter ye into the joy of your Lord.

But oh, the *Infidel*!—will he not *listen*? Oh, turn ye! turn ye!—*why will ye die?*

ENDLESS MISERY to the IMPENITENT.

At the end of the world the Angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Matt. xiii. 49, 50. Mark ix. 44.

ALTHOUGH there are many delightful portions in this little book to allure or draw sinners to CHRIST, and to the enjoyment of his forgiving love, yet it must not be concealed, that everlasting misery awaits all those who refuse to accept the gracious invitation.

It is the object of this paper to warn sinners against the common delusion, that, because God is merciful, he will not therefore punish transgressors.

“God is angry with the WICKED every day.” Psalm vii. 11. And “though hand join in hand, yet the WICKED shall not be unpunished.” Prov. xi. 21.

This is the language of Scripture,—of the word of GOD, and is mercifully intended as a warning to transgressors not to persist in their obstinacy, nor dare the flames of HELL.

Come, then, SINNER ! Look at this warning, and look at yourself ; and see if you are not in danger of everlasting woe. Arouse yourself, and, ere it be too late, SEEK AN INTEREST IN CHRIST ; He will most willingly and even joyfully receive you, and blot out all your sins.

This may be the LAST WARNING you may ever receive ; embrace it, then, with all your heart and soul, that you may be a brand plucked from everlasting fire. Let the present conviction upon your mind be followed by instant prayer for grace to forsake every sinful way ; and be assured that the Lord WILL help and deliver you, for He saves them to the uttermost who come unto Him by JESUS CHRIST.

THE EYE OF GOD—is upon you. TAKE WARNING!!!

THE POWER OF GOD.

The preaching of the Cross (of Christ) is, to them that perish foolishness; but unto us who are saved, (to those who believe) it is the POWER of GOD. 1 Cor i. 18.

THIS doctrine,—so simple in its nature,—so grand in its effects,—is foolishness to the wise of this world,—but is clearly understood by those who **BELIEVE**,—but is by none else. God hath chosen the **FOOLISH** things of this world to confound the **WISE**,—not many of whom are called to be heirs of glory,—being shut out by their own wisdom and self-conceit. Such persons are too high-minded to be taught of God; too wise to believe the need of a **SECOND BIRTH**,—therefore their eyes are closed to the full blaze of heavenly light, though shining with an effulgence of love and mercy every where around.

It is not by human eloquence that sinners are won to God, but it is by the foolishness, or simplicity of gospel **TRUTHS** that believers are saved. (1 Cor. i. 21.)

O my friend!—whoever you may be, or whatever station of life you may fill,—whether high or low, rich or poor,—O listen to the admonition of one who has been brought out of this fatal delusion, and has happily found **CHRIST** to be the **POWER OF GOD**,—the **EVERY THING** to a poor sinner, to heal his soul, and **RECONCILE HIM** to the living God.

How great, then,—how **ALL-IMPORTANT** is **CHRIST** ;—the **POWER**,—the strength of God!!! **CHRIST**, our redemption; our **ALL**. 1 Cor. i. 30.

Remember,—that **OUR** gracious Lord is no respecter of persons, or party. (Matt. xii. 46 to 50; Acts x. 34, 35.) **ALL** who love **GOD**, and hate sin, all are welcomed by Christ, and he will own **SUCH** at the last day. Matt. x. 32.

SEARCH the **Scriptures**,—for out of this heavenly treasure comes the whole of the exhortations, warnings, and encouragements of this little book,—which the Lord has mercifully owned and blessed in the conversion of sinners of the foulest die, and made **THEM** to be heirs of everlasting life.

THE LOVE OF GOD.

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

NOW, reader—what have you to say to this blessed declaration,—made to rich and poor—of **EVERY DENOMINATION** throughout the whole world!

What excuse will you make for not accepting this gracious assurance of mercy?

Will you plead your *unworthiness*? There is nothing said about *worthiness* or *un-worthiness*,—but it is, **WHOSOEVER**, — therefore it is addressed to **YOU**, to you, individually; and woe be to your soul if you refuse this gracious invitation.

Were you as holy as an Archangel—this would not make you *worthy* of the Lord's mercy;—it is all of *free grace*—to the *unthankful*, as well as to the *thankful*; — without money; without price.

Arouse yourself, then, and come forth at once—and embrace the offered pardon; embrace it while you have *life*;—embrace it *instantly*—or *death* may cut you off from the promised blessing—even **EVERLASTING LIFE**.

The writer of this portion (now grey-headed—a monument of the **LOVE of God**) was once as far off from salvation as the vilest of the vile,—but, before he takes his final leave of this world, he now for the last time, (as a redeemed sinner) earnestly entreats,—implores—and exhorts his fellow-sinners to turn to the Lord, and seek him while he *may* be found.

Think of the **LOVE** of God. Will you despise such love as *this*? Love,—to save your soul !!

Oh, if you reject this offered mercy—eternal *misery*, (instead of eternal *life*) must inevitably be your certain doom, — and not a ray of *love* (*now offered*) to soften the awful, endless gloom of hell—made more painful by the bitter reflection—that you *might* have been saved—but **WOULD NOT**. The Lord *help you to believe*. Amen.

"O taste and see that the Lord is good." Psalm xxxiv. 8.

The **LOVE** of God, in Christ Jesus, secures redemption to **ALL** who come in his blessed Name.

COME;—**COME**;—**COME** and be saved.

TRUE REPENTANCE.

And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. 1 Kings xviii. 43.

SIX times Elijah's servant looked towards the sea before he could see anything ; the seventh time he saw a cloud, but not bigger than his hand ; yet that cloud, within a few hours, covered the heavens with darkness and the earth with rain. Just so may be the case with many a one when he is praying to God, as Caleb's daughter did unto her father, (Judges i. 15.) Thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water ; some feeling at least, some sorrow for my sins. Well, though at six times bending of thy knees, God doth not grant it, and though at the seventh there appear but one small drop swimming in thine eyes, yet be not dis-comforted; THAT drop may prove a shower; the beginning of that thaw may at last dissolve thy whole heart to water; and as there is a full joy for the thorough conversion of ONE sinner, there may be a suitable measure of joy for one tear, nay one desire of a tear of any one sinner that repented.

If six or sixty prayers are past,
Pray on, and never faint ;
A blessing surely comes at last
To cheer a drooping saint.

WHOEVER THOU ART, NEVER GIVE UP PRAYER.

A BLESSING WILL INDEED COME AT LAST.

The honour of Christ himself stands engaged to perform this, "WHATSOEVER ye shall ask in my name." John xiv. 13.

MANASSEH shed much innocent blood, and he also despised God, (2 Chron. xxxiii. 10,)—but when he HUMBLED himself, God heard his supplication, and he was pardoned, although he had been a MURDERER!! YOU cannot have sinned worse than Manasseh, therefore look up with hope, and call upon the Lord :—he will not reject your prayer.

LIFE AND DEATH.

The soul that sinneth it shall die. But if the wicked turn from all his sins that he hath committed, he shall surely live,—he shall not die.—Ezekiel xviii. 20, 21.

SINNER! mark this striking message of thy God unto **THEM**. Here is no mention of the multitude of sins committed, nor of the depth of their guilt, nor of their long continuance; but there is a *full pardon* offered to every returning **PENITENT**,—even at the eleventh hour.

The self-righteous Pharisee, blinded by Satan, may raise objections against the willingness of God to pardon old notorious offenders,—but what does GOD himself say? “Though your sins be as SCARLET,”—even of the very deepest stain of guilt,—still, upon sincere, heart-broken repentance, “They shall be as WHITE AS SNOW;”—not a spot to be seen.

SINNER! you may have committed sins so black, so filthy, as make you shudder at the bare recollection of your guilt; and you can hardly think of being forgiven. But hear your God bringing out the black catalogue of sins, (Isaiah, chap. 1.)

“Ye rulers of SODOM!—a people **LAIDEN** with **INIQUITY**;—your hands are **FULL** of **BLOOD**!” (murderers!) and then hear the Lord mercifully speaking, even to these monsters of iniquity, “Though **YOUR** sins be **RED** like **CRIMSON**, they shall be as **WOOL**.”

Here, then, is pardon for the very **WORST** of **SINNERS**;—and it was **SINNERS** only,—that JESUS came to seek and **SAVE**.

It should be the consolation of every *penitent* sinner, that our gracious **REDEEMER** gave His life as the **PROPITIATION** for the sins of the **WHOLE WORLD**,—therefore for **YOUR** sins,—if you truly repent,—and *forsake* them;—**NOT ELSE**.

However great, then, your sins may have been, let not your fears drive you away from GOD. His mercy reaches far beyond all your transgressions,—even if they have been as Sodom or Gomorrah. (Psalm ciii. 11, 12.)

“A broken and a *contrite* heart, O God, thou wilt not despise.” (Psalm li. 17.) This was happily experienced by the man who had just before cried out, so earnestly, “Deliver me from *blood-guiltiness*, (the *murder* of *Uriah*) O God;”—and—“the Lord put away *his sin*”—black as it was. (2 Samuel xii. 1, 13.)

The **Lord** will also put away *your* sins, if you sincerely repent, and turn from them,—and return unto **HIM**—by **JESUS CHRIST**. See the Lord’s own **PROMISE** so to do, (Isaiah lv. 6, 7.)

RETURN—*instantly*—unto **GOD**—lest indifference—impenitence, or despair overtake you—and your soul be *lost* for **EVER**!! You have everything to hope for, if you fall humbly at the feet of **JESUS**.

JOY IN HEAVEN over Kepentant Sinners.

There is joy in the presence of the angels of God over ONE sinner that repenteth. Luke xv. 10. I will arise and go to my father; but when he was a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. Luke xv. 20. This my son was dead, and is alive again:—was lost—and is found!

HERE is a fulness of encouragement for every poor wandering outcast sinner to return to his Father—to his God. The vilest wretch under heaven may embrace the offered mercy of the Lord, whose tenderness and compassion are most beautifully detailed and set forth in the parable of the prodigal son. (See Luke xv. 11, to the end.)

We are all prodigals by nature, and should be **LOST** for ever were it not for Divine grace softening the heart, and bringing us to the footstool of mercy—to our heavenly Father, who waiteth that he may be gracious,—full of pity—full of love.

Try the experiment, thou poor tempted, tossed, and heavy-laden sinner:—try the experiment;—cast thyself before the Lord, and ere thou canst even reach his feet he will bend forward to embrace thee in his arms of mercy and forgiving love.

The writer of this portion knows, by happy experience, the **POWER** of redeeming love; and he who was once a **GREAT WAY OFF**,—within a step of being **LOST FOR EVER**, has now (as a monument of mercy) been brought **NIGH** by the blood of **CHRIST**, and can safely recommend such a Saviour to the vilest of the vile.

You cannot be deceived—cannot be mistaken. Our gracious God will never break the bruised reed, nor quench the smoking flax. Isa. xlii. 3. The name of **Jesus** is too dear to Him to reject a sinner's cry. John xvi. 23. Try the experiment,—and heaven is yours. May the Lord give you courage,—strength,—and faith, that your soul may be saved, and his name be glorified. Amen.

THE BREAD OF LIFE.

If any man eat of this bread, he shall live for ever.
John vi. 51.

LIVE FOR EVER!!!

BUT to whom is this promise made? To those who eat, or feed upon the Son of God. John vi. 57. To none else is this promise made; nor will any of the human family ever enter the kingdom of heaven but those who actually and truly feed upon Christ. John vi. 58.

If the Saviour of the world, who came down from heaven (John vi. 51) to rescue men from eternal death,—if He declares this momentous truth, it well becomes every sinner upon the face of the earth deeply to ponder the awful and endless consequences of disregard to the admonition and warning, so kindly given by the ever-blessed Son of God.

Listen, then, to his exhortation; “Labour not for the meat that perisheth, but labour for that meat which endureth unto everlasting life.” John vi. 27. SINNER!—have you ever *tasted* of this bread? Have you panted,—hungry and thirsty, after *righteousness*? Have you felt the *sting* of sin? If not, take the alarm, for you stand on the brink of a horrible pit, where the *impenitent* are eternally shut out from the kingdom of God.

In that kingdom the food is all *spiritual*;—and if you have not begun to relish it *here*, (on earth)—you will never taste it in heaven,—where none but the redeemed will ever find a place;—and unless you have experienced true repentance, and a forsaking of all kinds of sin, in *thought*, and word, and deed, you will be lost FOR EVER!!!

SEE!—The dreadful gulf is beneath you. A few more steps in the way of sin,—and headlong down you go into eternal fire, where,

“In flames,—which no abatement know,
Tho’ briny tears for ever flow.”

ESCAPE!—for your life!!! Fly to the mountain of holiness—to the Lord JESUS CHRIST,—the BREAD of everlasting life. Tarry not a moment:—the door of mercy stands wide open:—enter, and be saved.

UNBELIEF, THE RUIN OF THE SOUL.

He that believeth not,—shall be DAMNED. Mark xvi. 16.
John iii. 18, 36.

THESE awful words are the warning voice of the Son of God, and they are addressed to *every* creature under heaven. "Go and preach the gospel to *every* creature." (Mark xvi. 15.) Preach also *repentance*, and *remission* of sins, beginning at JERUSALEM; begin with my very murderers, that these, vile as they have been, that even these may be brought to *repentance*, and be saved.—Acts iii. 14, 15, 19.

This portion is written expressly for those who, by the multitude and enormity of their sins, have been brought to the very verge of destruction and despair, as though it were impossible for GOD to have mercy upon such abandoned rebels;—but even for such as these there is hope.

Who can measure the distance between earth and heaven?—The east from the west:—the depth of the sea;—or the duration of eternity? Yet the mercy of GOD to repentant sinners far exceeds all these,—for He SO loved the world, (a world of *sinners*,) that he gave his only begotten Son for its salvation.

Will He not then have mercy upon thee, thou poor polluted, self-condemned, despairing sinner? O yes, he surely will,—for he delighteth in mercy; it is his darling attribute; therefore it is as impossible for you to be lost, as it is impossible for GOD to cease to exist, if you do but come in the right way; by JESUS CHRIST, the Sinner's Friend, who is now pleading *your* cause before the throne of GOD.

Did he not plead for his very murderers? ("Father, forgive them." Luke xxiii. 34.) And will he reject you? No, poor sinner,—NEVER. John vi. 37 to 40, 47.

This address is not written to encourage you to think lightly of sin, but it is written, in the very spirit of the gospel, to display the greatness of the mercy of GOD towards poor trembling sinners, over whom he yearns, with all the affection of a tender father, (Psalm ciii. 18,) to do them good. O listen, then, to the voice of mercy;—and though your sins may have been like scarlet, cast yourself at the feet of JESUS, and receive the blessings of salvation, purchased with his dying blood.—May the Lord grant you faith to believe.

DELIVERANCE FROM TROUBLE.

Call upon me in the day of TROUBLE—I will deliver thee.
(Psalm l. 15. Read the whole Psalm.)

THESE precious words, my fellow sinner, are the words of the Lord God Almighty, your heavenly Father, who has thus made known his loving-kindness and tender mercy to the children of men, particularly to those who are in *any* kind of TROUBLE.

Would the ever-blessed, holy, and merciful JEHOVAH have put these consoling words into the mouths of his Prophets if he did not intend to fulfil them? Oh, never! No, my friend, God never trifles with his people, nor with those who are in distress; but he ever waiteth to be gracious, because he delighteth in mercy.

Are you troubled in your circumstances, fearful that your bread and your water will fail? or have bitter disappointments preyed upon your mind, so as to make it appear impossible that this heavy cloud will ever pass away? Look at the Promise of God at the beginning of this portion, and remember that the word of God standeth sure to a thousand generations.

Are you troubled on account of sin, indwelling, besetting sin,—raging with malignant, fiery power,—resisting your approaches to the throne of grace,—hedging up your way on every side,—leaving scarcely a hope of escape? This is indeed a grievous trouble, a mountain: but, my fellow-sinner, you need not despair. God is still willing to help you, by the fulfilment of his own blessed word to *all* who call upon him in trouble.

The writer of this portion has passed through heavy troubles, even upon the verge of despair. Then it was that he called upon the Lord, and was delivered out of the hurtful snare, and raised up from the miry clay, and the horrible pit, by the mighty hand of God, to send this little book into the world for the comfort and encouragement of others, who may have been brought into similar distress, that *they* may seek the same remedy, and (by prayer and supplication) obtain the same happy deliverance, and rejoice in the same heavenly blessings. These blessings are secured by the words of Christ himself—“*Whosoever ye shall ask in my Name, that will I do.*” John xiv. 18—14.

Then dry up your tears, and take your sorrows to the Lord: he will turn them into joy. You need not fear disappointment; God will never deceive you, nor send you away without a blessing.

THE WORD OF GOD.

The WORD of GOD is quick and powerful, sharper than any two-edged sword;—a discerner of the THOUGHTS and INTENTS of the Heart. Heb. iv. 12.

If the word of God be indeed thus powerfully operative in its nature, and so deeply searching in its effects, what secret spring could embolden a sinful rebel to dare the presence of that Almighty Being, whose eye pierces the inmost recesses of the soul, and to whom every sin is fully known? What but the WORD of God itself—which declares the fulness of *forgiving* love—the Love of God?

This word, Sinner,—this blessed word is nigh unto *Thee*, (Rom. x. 8,) although thy stubborn heart be far from God:—yet this very WORD declares, that, if thou wilt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that God hath raised him up from the dead.—thou, yes, even THOU, shalt be saved. Rom. x. 9.

Yes, poor SINNER,—vile, and full of evil as thou art, there is mercy,—pardon, and sanctity complete, even for *Thee*:—yes, the unerring WORD of God declares this blessed truth. Jer. xxxiii. 8.

Take it, then, even the precious WORD. Take it into thine heart;—feed upon it, and let it strengthen thy fainting soul, and calm thy troubled mind. Take it also as “a lamp unto thy feet, a light unto thy path,” to guide thy footsteps in the way to heaven.

Blessed be God, that his WORD is not bound, but is expansive as the universe, embracing *every* contrite soul; diffusing purity throughout the heart once dead in trespasses and sins, and imparting peace and joy to ALL who are willing to receive its blessings.

Here, then, *Sinner*,—here is salvation full and free, “without money, and without price.” Is. ix. 1; Rev. xxii. 17. Take it, and rejoice,—and sing for ever of redeeming Love. Doubt not:—fear not;—but trust in the living God. 1 Tim. ii. 4. HE is far more willing to bless, than you are to receive the blessing,—but despise not his offered mercy. NOW is the accepted time.

THE MERCY OF GOD.

"Keeping mercy for THOUSANDS!!" Exod. xxxiv. 7.

KEPPING mercy!—Never expended; never worn out, but always *in hand*,—always *ready* for poor sinners, even for THOUSANDS!

Yes;—even for thousands, and *millions* of transgressors who come to the *Fountain of Mercy*, by JESUS CHRIST.

Oh, that precious blood—which can cleanse the sin of the whole world,—even YOUR sins!

Poor sinner! Is it your *desire* to get rid of your besetting sin? Would you be *holy* if you could? Would you willingly give up your destructive darling sin, to be made “a child of GOD?”

There is nothing to prevent your being so, nothing but your own *will*; for He who keeps mercy for *thousands*, has mercy in store for YOU—if you be but willing to accept it—upon the terms proposed by the Lord himself. “Let the wicked *forsake* his way, and the unrighteous man his thoughts: and let him return unto the **LORD**, and he will have mercy upon him; and to our **GOD**, for he will abundantly pardon.”

Whatever may have been your sins, or however great their number, here is **PARDON**—freely offered (to the humble *penitent*) by our gracious **GOD**, who has no pleasure in the death of the wicked, for he *delighteth* in **MERCY**.

Your old companions may despise you, and you may hate your own self,—but **GOD** only hates *sin*, not the *sinner*. God despises your *sin*, but yearns after your *soul*,—like an affectionate Father, crying out, “Turn ye, turn ye from your evil ways; for why will ye die?”

It is not the will of God that *any* should perish, but it is his will, or *desire*, that *every one* who believeth in Christ, may have everlasting life. John vi. 39, 40.

It is the earnest desire of your heavenly Father to save **YOU**—yes, even **YOU**—all sinful as you are.

O poor sinner!—turn to **GOD**, and he will turn to you;—not with an angry frown, but with a smile of love and **MERCY**—which he “keeps for *thousands*, forgiving iniquity, transgression, and sin.”

“Turn ye, turn ye why will ye **DIE**?”

ETERNAL LIFE.

I give unto them ETERNAL life, and they shall never perish.
John x. 28.

ETERNAL LIFE!! *This is the very end for which the Holy Scriptures were written, and this is also the very end for which our blessed Saviour came into the world, declaring himself to be the WAY, the TRUTH, and the LIFE,—ETERNAL LIFE.*

This is also the end for which this little work has been written, (under the teaching of the Holy Spirit,) to awaken sinners from a sleep of death, to find the way to ETERNAL LIFE;—and it has pleased God so mercifully to accompany these efforts with *His* richest blessing, that multitudes in various parts of the world have been brought to praise the Lord that “*The Sinner's Friend*” was ever put into their hands;—and whilst the author gratefully records this soul-refreshing truth, he desires most humbly to ascribe to God **ALL** the praise.

It was also of the infinite mercy and compassion of the LORD, that the Author himself was plucked from the very depths of iniquity and sin, and made “*a new creature*,” “**BORN AGAIN**, of God;”—and it was the continuance of the same mercy that put it into his heart and mind to write what is here presented to the world, that other sinners (none so vile as himself,) might be brought to rejoice in the same salvation, even ETERNAL LIFE,—which is to be found in JESUS CHRIST **alone**. See 1 John v. 10—12.

Take courage, then, whosoever you may be, or whatever station of life you fill,—or however deep your sins may have been,—take courage,—and come to the Lord Jesus,—and be assured, by the Holy Scriptures themselves, that he who hath the Son (of GOD) **hath** life.

The Author, (once the gay, the dissipated,—reclaimed by Sovereign grace,) is fast approaching the end of his earthly pilgrimage, awaiting an eternity of glory, *his* only Refuge, the righteousness of his Redeemer;—and (after many years of blissful experience of pardoning love,) he now bequeaths this portion as a Legacy to the future readers of “**THE SINNER'S FRIEND**,”—earnestly beseeching a merciful God, for the sake of his beloved Son, to make it an **especial** blessing to some desponding soul, that such an one may be raised from a death of sin, to become an heir of ETERNAL LIFE. **Amen.**

author of the "Sinner's Friend," who not long since died in the triumphs of faith, was one of twelve who met to indulge in drinking, &c.; eight of them died under the age of forty, without hope beyond the grave; three were reduced to abject poverty; and the ringleader—the author—had a marvellous deliverance from death. His eyes were opened, he saw himself a sinner, fled to Christ, the Sinner's Friend, and was saved.

In a letter, referring to the wonderful success of the little book, "The Sinner's Friend," the author adds:—
"But the greatest marvel is my own conversion—from a *blasphemer*, an *infidel*, to a *believer* in the Lord Jesus Christ; my heart *ever panting* after him, as the 'hart panteth after the water brooks.' O, the power of grace. Yet, whilst I stand astonished, and rejoice in the wondrous change, I tremble lest I should bring any disgrace upon the name of Christ, whom I not only *daily, openly*, and *boldly profess* to love, but do *really* love in heart and soul. Not by *bits* and *scraps*, but with my whole soul. Christ in my heart, the source and spring of *all* my joy. I want to *bless the Lord at all times* and to have his praise *continually* upon my tongue, that whosoever I meet I may be ready (on fire) to tell them of the love of God in Christ Jesus."

.....

"All have sinned," and "the wages of sin is death," yet "it is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." And as "now is the accepted time and now is the day of salvation," O see to it, dear reader, as you value the interests of your immortal soul, see "that you neglect not this great salvation."

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